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ABOUT THE CONTENTS OF THIS TRANSCRIPT: This telepathic channeling has been taken from transcriptions of the weekly study and meditation meetings of the Rock Creek Research & Development Laboratories and L/L Research. It is offered in the hope that it may be useful to you. As the Confederation entities always make a point of saying, please use your discrimination and judgment in assessing this material. If something rings true to you, fine. If something does not resonate, please leave it behind, for neither we nor those of the Confederation would wish to be a stumbling block for any.

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THE LAW OF ONE, BOOK IV, SESSION 91 JUNE 26, 1982

Ra: I am Ra. I greet you in the love and in the light of the one infinite Creator. We communicate now.

Questioner: Could you first please give me the condition of the instrument?

Ra: I am Ra. It is as previously stated.

Questioner: I have listed the different minds and would like to know if they are applied in this particular aspect: first, we have the cosmic mind which is, I would think, the same for all sub-Logoi like our sun. Is this correct?

Ra: I am Ra. This is correct.

Questioner: A sub-Logos such as our sun, then, in creating Its own particular evolutionary experience, refines the cosmic mind or, shall we say, articulates it by Its own additional bias or biases. Is this the correct observation?

Ra: I am Ra. It is a correct observation with the one exception that concerns the use of the term "addition" which suggests the concept of that which is more than the all-mind. Instead, the archetypical mind is a refinement of the all-mind in a pattern peculiar to the sub-Logo's choosing.

Questioner: Then the very next refinement that occurs as the cosmic mind is refined is what we call the archetypical mind. Is this correct?

Ra: I am Ra. Yes.

Questioner: Then this creates, I would assume, the planetary or racial mind. Is this correct?

Ra: I am Ra. No.

Questioner: What is the origin of the planetary or racial mind?

Ra: I am Ra. This racial or planetary mind is, for this Logos, a repository of biases remembered by the mind/body/spirit complexes which have enjoyed the experience of this planetary influence.

Questioner: Now, some entities on this planet evolved from second density into third and some were transferred from other planets to recycle in third density here. Did the ones who were transferred here to recycle in third density add to the planetary or racial mind?

Ra: I am Ra. Not only did each race add to the planetary mind but also each race possesses a racial mind. Thus we made this distinction in discussing this portion of mind. This portion of mind is formed in the series of seemingly non-simultaneous experiences which are chosen in freedom of will by the mind/body/spirit complexes of the planetary influence. Therefore, although this Akashic, planetary, or racial mind is indeed a root of mind it may be seen in sharp differentiation from the deeper roots of mind which are not a function of altering memory, if you will.

We must ask your patience at this time. This channel has become somewhat unclear due to the movement of the cover which touches this instrument. We ask that the opening sentences be repeated and the breath expelled.

(The microphones attached to the cover upon the instrument were pulled slightly as a rug was being placed over a noisy tape recorder. The Circle of One was walked; breath was expelled two feet above the instrument's head from her right to her left; and the Circle of One was walked again as requested.)

Ra: I am Ra. We communicate now.

Questioner: Were we successful in re-establishing clear contact?

Ra: I am Ra. There was the misstep which then needed to be re-repeated. This was done. The communication is once again clear. We enjoyed the humorous aspects of the necessary repetitions.

Questioner: What occurred when the microphone cords were slightly moved?

Ra: I am Ra. The link between the instrument's mind/body/spirit complex and its yellow-ray, chemical, physical vehicle was jarred. This caused some maladjustment of the organ you call the lungs and, if the repair had not been done, would have resulted in a distorted physical complex condition of this portion of the instrument's physical vehicle.

Questioner: What kind of distortion?

Ra: I am Ra. The degree of distortion would depend upon the amount of neglect. The ultimate penalty, shall we say, for the disturbing of the physical vehicle is the death, in this case by what you would call the congestive heart failure. As the support group was prompt there should be little or no distortion experienced by the instrument.

Questioner: Why does such a very minor effect like the slight movement of the microphone cord result in this situation, not mechanically or chemically, but philosophically, if you can answer this question?

Ra: I am Ra. We can only answer mechanically as there is no philosophy to the reflexes of physical vehicular function.

There is what you might call the silver cord reflex; that is, when the mind/body/spirit complex dwells without the environs of the physical shell and the physical shell is disturbed, the physical shell will reflexively call back the absent enlivener; that is, the mind/body/spirit complex which is connected with what may be metaphysically seen as what some of your philosophers have called the silver cord. If this is done suddenly the mind/body/spirit complex will

attempt entry into the energy web of the physical vehicle without due care and the effect is as if one were to stretch one of your elastic bands and let it shrink rapidly. The resulting snap would strike hard at the anchored portion of the elastic band.

The process through which you as a group go in recalling this instrument could be likened unto taking this elastic and gently lessening its degree of tension until it was without perceptible stretch.

Questioner: To get back to what we were talking about, would the different races of this planet be from different planets in our local vicinity or the planets of nearby Logoi which have evolved through their second-density experiences, and would they create the large number of different races that we experience on this planet?

Ra: I am Ra. There are correctnesses to your supposition. However, not all races and sub-races are of various planetary origins. We suggest that in looking at planetary origins one observes not the pigmentation of the integument but the biases concerning interactions with other-selves and definitions regarding the nature of the self.

Questioner: How many different planets have supplied the individuals which now inhabit this planet?

Ra: I am Ra. This is perceived by us to be unimportant information, but harmless. There are three major planetary influences upon your planetary sphere, besides those of your own second-density derivation, and thirteen minor planetary groups in addition to the above.

Questioner: Thank you. One more question before we start on the specific questions in regard to archetypes. Do all Logoi evolving after the veil have twenty-two archetypes?

Ra: I am Ra. No.

Questioner: Is it common for Logoi to have twenty-two archetypes or is this relatively unique to our Logos?

Ra: I am Ra. The system of sevens is the most articulated system yet discovered by any experiment by any Logos in our octave.

Questioner: What is the largest number of archetypes, to Ra's knowledge, used by a Logos?

Ra: I am Ra. The sevens plus The Choice is the greatest number which has been used, by our knowledge, by Logoi. It is the result of many, many previous experiments in articulation of the one Creator.

Questioner: I assume, then, that twenty-two is the greatest number of archetypes. I also ask is it the minimum number presently in use by any Logos to Ra's knowledge?

Ra: I am Ra. The fewest are the two systems of five which are completing the cycles or densities of experience.

You must grasp the idea that the archetypes were not developed at once but step by step, and not in order as you know the order at this space/time but in various orders. Therefore, the two systems of fives were using two separate ways of viewing the archetypical nature of all experience. Each, of course, used the Matrix, the Potentiator, and the Significator for this is the harvest with which our creation began.

One way or system of experimentation had added to these the Catalyst and the Experience. Another system if you will, had added Catalyst and Transformation. In one case the methods whereby experience was processed was further aided but the fruits of experience less aided. In the second case the opposite may be seen to be the case.

Questioner: Thank you. We have some observations on the archetypes which are as follows. First, the Matrix of the Mind is depicted in the Egyptian tarot by a male and this we take as creative energy intelligently directed. Will Ra comment on this?

Ra: I am Ra. This is an extremely thoughtful perception seeing as it does the male not specifically as biological male but as a male principle. You will note that there are very definite sexual biases in the images. They are intended to function both as information as to which biological entity or energy will attract which archetype and also as a more general view which sees polarity as a key to the archetypical mind of third density.

Questioner: The second observation is that we have a wand which has been seen as the power of the will. Will Ra comment?

Ra: I am Ra. The concept of will is indeed pouring forth from each facet of the image of the Matrix of

the Mind. The wand as the will, however, is, shall we say, an astrological derivative of the out-reaching hand forming the, shall we say, magical gesture. The excellent portion of the image which may be seen distinctly as separate from the concept of the wand is that sphere which indicates the spiritual nature of the object of the will of one wishing to do magical acts within the manifestation of your density.

Questioner: The hand downward has been seen as seeking from within and not from without and the active dominance over the material world. Would Ra comment on that?

Ra: I am Ra. Look again, O student. Does the hand reach within? Nay. Without potentiation the conscious mind has no inwardness. That hand, O student, reaches towards that which, outside its unpotentiated influence, is locked from it.

Questioner: The square cage represents the material illusion and is an unmagical shape. Can Ra comment on that?

Ra: I am Ra. The square, wherever seen, is the symbol of the third-density illusion and may be seen either as unmagical or, in the proper configuration, as having been manifested within; that is, the material world given life.

Questioner: The dark area around the square, then, would be the darkness of the subconscious mind. Would Ra comment on that?

Ra: I am Ra. There is no further thing to say to the perceptive student.

Questioner: The checkered portion would represent polarity?

Ra: I am Ra. This also is satisfactory.

Questioner: The bird is a messenger which the hand is reaching down to unlock. Can Ra comment on that?

Ra: I am Ra. The winged visions or images in this system are to be noted not so much for their distinct kind as for the position of the wings. All birds are indeed intended to suggest that just as the Matrix figure, the Magician, cannot act without reaching its winged spirit, so neither can the spirit fly lest it be released into conscious manifestation and fructified thereby.

Questioner: The star would represent the potentiating forces of the subconscious mind. Is this correct?

Ra: I am Ra. This particular part of this image is best seen in astrological terms. We would comment at this space/time that Ra did not include the astrological portions of these images in the system of images designed to evoke the archetypical leitmotifs.

Questioner: Are there any other additions to Card Number One other than the star that are of other than the basic archetypical aspects?

Ra: I am Ra. There are details of each image seen through the cultural eye of the time of inscription. This is to be expected. Therefore, when viewing the, shall we say, Egyptian costumes and systems of mythology used in the images it is far better to penetrate to the heart of the costumes' significance or the creatures' significance rather than clinging to a culture which is not your own.

In each entity the image will resonate slightly differently. Therefore, there is the desire upon Ra's part to allow for the creative envisioning of each archetype using general guidelines rather than specific and limiting definitions.

Questioner: The cup represents a mixture of positive and negative passions. Could Ra comment on that?

Ra: I am Ra. The otic portions of this instrument's physical vehicle did not perceive a significant portion of your query. Please requery.

Questioner: There is apparently a cup which we have as containing a mixture of positive and negative influences. However, I personally doubt this. Could Ra comment on this, please?

Ra: I am Ra. Doubt not the polarity, O student, but release the cup from its stricture. It is indeed a distortion of the original image.

Questioner: What was the original image?

Ra: I am Ra. The original image had the checkering as the suggestion of polarity.

Questioner: Then was this a representation of the waiting polarity to be tasted by the Matrix of the Mind?

Ra: I am Ra. This is exquisitely perceptive.

Questioner: I have listed here the sword as representing struggle. I am not sure that I even can

call anything in this diagram a sword. Would Ra comment on that?

Ra: I am Ra. Doubt not the struggle, O student, but release the sword from its stricture. Observe the struggle of a caged bird to fly.

Questioner: I have listed the coin represents work accomplished. I am also in doubt about the existence of the coin in this diagram. Could Ra comment on that please?

Ra: I am Ra. Again, doubt not that which the coin is called to represent, for does not the Magus strive to achieve through the manifested world? Yet release the coin from its stricture.

Questioner: And finally, the Magician represents the conscious mind. Is this correct?

Ra: I am Ra. We ask the student to consider the concept of the unfed conscious mind, the mind without any resource but consciousness. Do not confuse the unfed conscious mind with that mass of complexities which you as students experience, as you have so many, many times dipped already into the processes of potentiation, catalyst, experience, and transformation.

Questioner: Are these all of the components, then, of this first archetype?

Ra: I am Ra. These are all you, the student, see. Thusly the complement is complete for you. Each student may see some other nuance. We, as we have said, did not offer these images with boundaries but only as guidelines intending to aid the adept and to establish the architecture of the deep, or archetypical, portion of the deep mind.

Questioner: How is the knowledge of the facets of the archetypical mind used by the individual to accelerate his evolution?

Ra: I am Ra. We shall offer an example based upon this first explored archetype or concept complex. The conscious mind of the adept may be full to bursting of the most abstruse and unimaginable of ideas, so that further ideation becomes impossible and work in blue ray or indigo is blocked through over-activation. It is then that the adept would call upon the new mind, untouched and virgin, and dwell within the archetype of the new and unblemished mind without bias, without polarity, full of the magic of the Logos.

Questioner: Then you are saying, if I am correct in understanding what you have just said, that the conscious mind may be filled with an almost infinite number of concepts but there is a set of basic concepts which are what I would call important simply because they are the foundations for the evolution of consciousness, and will, if carefully applied, accelerate the evolution of consciousness, whereas the vast array of concepts, ideas, and experiences that we meet in our daily lives may have little or no bearing upon the evolution of consciousness except in a very indirect way. In other words, what we are attempting to do here is find the motivators of evolution and utilize them to move through our evolutionary track. Is this correct?

Ra: I am Ra. Not entirely. The archetypes are not the foundation for spiritual evolution but rather are the tool for grasping in an undistorted manner the nature of this evolution.

Questioner: So for an individual who wished to consciously augment his own evolution, an ability to recognize and utilize the archetypes would be beneficial in sorting out that which he wishes to seek from that which would be not as efficient a seeking tool. Would this be a good statement?

Ra: I am Ra. This is a fairly adequate statement. The term “efficient” might also fruitfully be replaced by the term “undistorted.” The archetypical mind, when penetrated lucidly, is a blueprint of the builded structure of all energy expenditures and all seeking without distortion. This, as a resource within the deep mind, is of great potential aid to the adept.

We would ask for one more query at this space/time as this instrument is experiencing continuous surges of the distortion you call pain and we wish to take our leave of the working while the instrument still possesses a sufficient amount of transferred energy to ease the transition to the waking state, if you would call it that.

Questioner: Since we are at the end of the Matrix of the Mind I will just ask if there is anything that we can do to make the instrument more comfortable or to improve the contact?

Ra: I am Ra. Each is most conscientious. The instrument might be somewhat more comfortable with the addition of the swirling of the waters with spine erect. All other things which can be performed for the instrument’s benefit are most diligently done.

We commend the continual fidelity of the group to the ideals of harmony and thanksgiving. This shall be your great protection. All is well, my friends. The appurtenances and alignments are excellent.

I am Ra. I leave you glorying in the love and in the light of the one infinite Creator. Go forth, then, rejoicing in the power and the peace of the one infinite Creator. Adonai. ❁